

Real Greatness

Read Matthew 18:1-7

Seventeenth Sunday after Trinity

Self interest and pride is not greatness. Pride is a seed the devil has used to lead men astray from fellowship with God ever since he appealed to our first parents. He tempted them to pride in the garden of Eden. The suggestion was that they were to become as wise as God—they were to become great in the Kingdom of Heaven. Giving room to this lie from the father of lies led only to misery.

Greatness in the Kingdom of Heaven is another direction. It is in dependence on God and service to His little ones. Little children have characteristics that should show in the child of God. The child is dependent for food and shelter and guidance. So is the child of God. Any one that becomes such a "good christian" that he no longer sees his dependence on the Heavenly Father is outside the Kingdom. Such a one must be converted and become as a little child, dependent again on the Heavenly Father. To be great in the Kingdom of Heaven is to be great in dependence on God.

When we realize our dependence on God we can be great in the Kingdom of Heaven by service to God. This will not be such service that brings service and acclaim in return. Jesus makes this clear when He says, "Whoso shall receive one such little child in my name receiveth me." It is what you do for Christ's sake and not for the acclaim of the people around you that makes you great. This service will be to those that are the least in the eyes of men.

Jesus says that things done in His name shall be reckoned on the day of judgement as done unto Him. How surprised some will be when they see all things judged according to their real worth. It will not be the things that won space in the newspapers that will have the most value then. It will be things that were not done for recognition but for love of Christ.

If for love of Christ we help a child that has difficulty in memorizing to grasp the essentials of salvation from the catechism we are serving that child. Teaching a Sunday School class that never shows any thankfulness is much of the same order. It is a way of receiving children in the name of Christ and thus receiving Him—of serving Him. This is the kind of task that makes first rank in the Kingdom of Heaven.

Seeking honor and the highest position in the work has been an offence from the beginning. Jesus says of this, "Woe unto the world because of offence." Instead of making great in the Kingdom of Heaven it only makes great in the service of the devil. "Whoso shall cause one of these little ones that believe on me to stumble, it were profitable for him that a great millstone should be hanged about his neck and that he should be sunk in the depth of the sea."

"Who is the greatest in the Kingdom of Heaven?" This was the question in the minds of the twelve disciples and they went to Jesus with their problem. Jesus gives the answer, "Except ye turn and become as little children ye shall in no wise enter into the Kingdom of Heaven." The essential qualification for greatness in that Kingdom is that we are members of that Kingdom. Then greatness is in dependence on God and in service to the least.

—J. Selmer Stolee

A Negro preacher defined the gospel as having two parts: "Believing it and behaving it."



VALHALLA LUTHERAN CHURCH — 30TH ANNIVERSARY
1916—1946

The congregation was organized by Pastor H. N. Rønning following a service held in Valhalla School house, July 2, 1916. Pastor Rønning had then been called by the Board of Home Missions to become Home Mission pastor of the Peace River area. Prior to this he had been conducting services and ministering to the spiritual needs of the people for three years. The first Lutheran service was held in the Forseth home, October 6, 1912. Pastor and Mrs. Rønning had just arrived via the Edson trail, together with Olaf Horte, John Johnson, from Bardo, Alta.

Charter members of the congregation were: Mr. and Mrs. O. M. Melsness, Mr. and Mrs. M. Olson, Mr. and Mrs. A. P. Hagen, Mr. and Mrs. A. Horte, Mr. and Mrs. M. M. Hornland, Maurice Hornland, Mr. and Mrs. O. M. Hanson, Mr. and Mrs. Simon Hanson, Mr. and Mrs. T. Teigen, Mr. and Mrs. L. Storslee, Pastor and Mrs. H. N. Rønning, 23 souls in all. Of these eight were present at the 30th anniversary celebration, August 11-12.

The Sunday School which is older as an organization than the congregation, started in Pastor Rønning's tent, in August, 1913. There were 12 scholars and four teachers present. O. M. Melsness being the first superintendent. The history of the Sunday School was affected by economic and spiritual conditions along with those of the Church. We are happy to note a steady growth during the past years with a membership today numbering 32 students and eight teachers.

The Ladies' Aid started at the Rønning's home in January, 1915, with the following charter members: Mrs. O. M. Hanson, Mrs. S. Hanson, Mrs. Chris Horte, Mrs. A. Lundseth, Mrs. O. K. Siljehaug, Mrs. O. M. Melsness and Mrs. H. N. Rønning. These women came to Rønning's to "talk things over." They came when Mrs. Rønning was churning. And while she plunged the "dasher" in the cream, she agreed to be "foreman" if young Mrs. Hanson would be the next. Woman-like, they started to furnish a church that was not yet built. The organ must come first.

Work preparatory to the building of a church had been proceeding since August 1917, when the Board of Trustees was authorized to take the initial steps. Funds were collected during the years, and work began in 1925. On August 1, 1926, the cornerstone was laid and the church was dedicated on August 15 of that year, by Pastor J. J. Akre, then president of the Canada District. An up-to-date parsonage was erected in 1936 and both church and parsonage are fully paid for.

Young people's work was begun in 1919 and reorganized April 14, 1937, when a group of young people under the guidance of Pastor Vikse gathered at the home of Albert Nepstad to organize a Senior Y.P.L.L. The first L.L. executive consisted of Marie Nepstad, president; A. Hallin, vice-president; Elenor Krantz, secretary; Olive Fimrite, treasurer. The first contribution to the "Youth for Christ" projects was \$5.00. This year it was \$66.00.

The 30th anniversary celebrations began Sunday morning, August 11, with a Sunday School service at which one of the first teachers, O. A. Horte and one of the first pupils, Pastor Talbert Rønning spoke. Then followed service of Holy Communion and morning worship, both conducted in the Norwegian language by the pastor, who preached on John 17:20-21 "Kristi krav til sin kirke." At the afternoon session the founder of the congregation, Dr. H. N. Rønning, delivered the main address. Greetings were brought by Pastor P. Ellingsen, a former pastor, and Pastor A. Mathre of Dawson Creek, B.C. An offering was taken for the Parish House Building Fund which is the anniversary project. Mrs. O. M. Melsness reminisced on the pioneer days.

The evening service was under the auspices of the Y.P.L.L. and Pastor O. H. Olson of Fort St. John, B.C., was the special speaker with Mr. O. A. Horte telling of the early days in young people's work. The celebrations concluded with a congregational banquet and fellowship gathering on Monday night at which Pastor A. L. S. Mathre delivered the message. Greetings were brought by Mr. M. Knudson, acting pastor of the Sexsmith Parish. The Ladies' Aid served. At these festivities special singing was rendered by the church choir, the L.D.R. chorus, the Peace River Luther League male quartet, and a combined choir from the sister congregations at Northfield and Nordan.

The following pastors have served Valhalla Parish: H. N. Rønning, 1913-1921; P. Nelson, 1922-1924; P. Ellingsen, 1924-1927; O. O. Haugen, 1927-1936; T. J. Vikse, 1936-1938; E. N. Torgersen, 1938-1940; L. M. Hanson, 1940-1942; H. Arnholt Strand, 1942-. Of the former pastors only Pastor Ellingsen was able to be present. Letter of greeting was sent by Pastor Torgersen, now of Twin Valley.

The congregation was blessed by pausing to observe this milestone in its life and for all God's goodness and abundant blessings during the past thirty years, we give Him the honor and glory, praying His guidance and presence with us in the days to come.

—H. A. S.

He who helps a child helps humanity with an immediateness which no other help given to human creature in any other stage of life can possibly give again.

—Phillips Brooks

The Illuminated Face

Henry Drummond was one of those men whose very face, with its inner light of Christ, shed a radiance round him everywhere he went. I have met

Mice, Beware

There is nothing wrong with that fresh smelling piece of cheese. Any healthy young mouse would enjoy it. But beware, for that choice piece of cheese is in the wrong place—that is for a mouse. It is on the trigger tongue of a trap.

There is nothing wrong with those beautiful pictures painted by leading artists depicting the rich heritage of our natural resources. Neither is there anything wrong with the well-written articles accompanying the pictures. They are timely admonitions to conserve our natural resources and protect them—something every true Canadian should do. It offers even a free membership in a Conservation Club. But it is sponsored by a brewery—a liquor ad. I looked at one of the paintings showing the horrors and destruction in a forest fire, and I could not help thinking of the fire of the unquenchable thirst for liquor so destructive of youth today. Until the breweries hire an able artist to depict this destruction one little mouse will be thinking that the cheese is in the wrong place.

There is nothing wrong with the attractive pictures portraying the virtues of our Canadian way of life. Certainly we should foster the spirit of neighborliness, self-reliance and industry. But the name of a distillery appears underneath. I wonder if the understanding is psychologically meant to filter through that the liquor industry and what it stands for also necessarily belongs in the company of these virtues. The cheese is fine, but I don't like the place.

If I were planning a home I would naturally look at the attractive designs presented by a certain brewing company. The homes are snug and cosy, designed by a leading Canadian architect. But I find it hard to associate liquor with happy homes. Are the breweries most interested in happy homes or in getting their liquor into those homes? Why is the cheese lying here?

Other liquor ads depict important events in Canadian history and human progress. They could be valuable supplements to our history courses. But the cheese being where it is I can not recommend it, especially for the young mice.

One series of distillery ads had most beautiful sentiments about friendship. But I remember men who became helpless drunkards whenever they met their "friends." Tasty cheese, but—

When another liquor ad tells us that "moderation has a glorious future" I ask myself if moderation was not the door through which every confirmed drunkard first entered. Better not nibble on that bait.

Christ says, "Be wise as serpents and harmless as doves." As Christians and good citizens let us be wise to discern and avoid what may lead to enslaving and consuming vices. Let us be harmless, lest by word or example, or lack of them we cause or permit others to be enslaved. Then shall we conserve the God-given resources both of our being and of our environment, and use them to the glory of God and to the benefit of man.

—A. K. H.

those who lived with him, and I have seen their own eyes light up with joy as they have spoken about his goodness. One who knew him very intimately said to me: "I have only known one man whom I could call Christlike in the deepest sense of the word, and that was Henry Drummond."—C. F. Andrews in "Christ in the Silence."

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Editor: Pastor A. M. Vinge
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Business Manager: Josef B. Haave,
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W.M.F. Editor: Mrs. J. B. Haave,
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Y.P.L.L. Editor: Mr. G. Loken,
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The Field of Counselling For the Rural Pastor

Rollo May in his book "The Art of Counselling" says that counselling is done everywhere. Counselling never ends. Quoting Mr. May, "Personal counselling is any deep understanding between persons which results in the changing of personality."

The rural pastor, in his daily contacts with his people, the people of his congregation or parish, has an entrance into the lives of his people that very few professional counsellors have or acquire. The pastor is counted, in many instances, as a member of the family. He is often in the home, not only in times of illness, sickness, sorrow or death, but in times of joy, happiness, and success, also. He "shares" with his people all their joys and sorrows. The pastor's personality must inspire confidence in the people who come to him for counsel. The pastor whether he is aware of it or not, by preaching, by teaching, by catechetical instruction, and by pastoral contacts in homes, in sickrooms, in hospitals, influences not only the minds but the emotions of his parishioners.

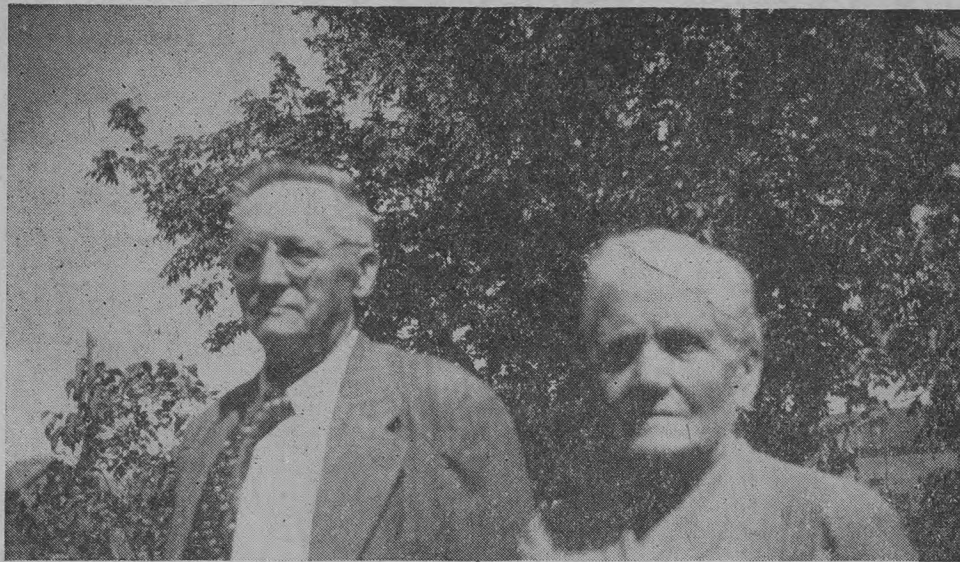
The rural minister, through these daily contacts molds personalities. He can and does guide all of his parishioners if he does the job correctly, prayerfully, and with the love of Christ in his heart. The professional counsellor is a specialist in his or her field and, as such, has the necessity of having a special private office for use in his practice.

The rural pastor meets his people under various conditions: the sacristy of the church, the pastor's office (usually in his home or parsonage), the counsellor's home, farm-yard grain field, on the street, in the local bank, or at a picnic or some social function.

I have maintained for some time that each rural pastor should have an office which is not a part of his home. It may be an office in the church building itself, an office with a separate entrance from the outside, or it could be located in an office building "down town." I have had a plan in mind for some time, by which we would establish a center on "main street" of my town for the membership of the four congregations and for others who might be attracted to it. In this center I would have facilities for recreation for young people, rest rooms, a place for the older people to read and to visit, and above all, a private office where those who desire to speak with the pastor might come and counsel with him in all confidence and privacy.

The rural pastor should set aside certain hours for "office hours." At first the rural folks might think that their pastor was trying something new on them, suggesting something out of their class. But if certain office hours are maintained and kept regularly the members will come and seek help.

I am reminded of one of my good friends who is a pastor in a large city church. Certain hours were set for office hours and the pastor kept the "daily watch" in his office for some weeks, and no one came to see him.



Mr. and Mrs. A. J. Fløtre

On August 4th, last, Mr. and Mrs. A. J. Fløtre celebrated their 50th wedding anniversary. This was a very special occasion and we know they were honored and also very thankful for the privilege that was theirs. To look back upon 50 years of life together, which, though not always easy and without trials, has contained many blessings and much happiness. It is our hope that they may be blest with joy and happiness and also be a blessing to many in the days and years that lie ahead.

Mr. Fløtre was born in Brien, Nordfjord, Norway, and came to Crookston, Minnesota, in 1892.

Mrs. Fløtre was born in Utvik, Nordfjord, and came to Crookston in 1896. They were married in 1896. Rev. Mikkelsen of the Lutheran Free Church performed the ceremony. They lived in Crookston until 1906 when they moved to their homestead at Bulyea, Sask., and lived there until 1943 when they took up residence in their present home at Strassbourg. Mr. and Mrs. Fløtre have seven children, all of whom were present to honor their parents. There are fourteen grandchildren and four great-grandchildren, all of whom were present with the exception of George Gullickson who is stationed at Baker Lake. Mr. and Mrs. Fløtre have been staunch supporters and workers in the Lutheran Church, both at home and throughout the district, and in this work have many cherished friends and neighbors.

During the afternoon Rev. Mannes gave an inspiring message. Rev. Langely, local pastor, spoke in Norwegian after which several hymns were sung. Lunch was served to the 110 people present. Messages of congratulations were received from friends in various parts, including Nordfjord, Norway.

A gift was presented to the honored couple by the many friends and neighbors. It was a day that will long be remembered by all who attended. May God's Peace and Joy be their portion.

The Shepherd wishes to join with the many who have brought greetings and best wishes to this couple. May the Lord be present in the sunset of life.

Finally one morning a lady came and counselled with her pastor. She told a friend of hers how he had helped her. Others soon heard of this and before long the pastor had a long list of those who desired to come and talk with him.

The pastor may have to resort to various places in order to give counsel to those who seek him. I have stood on the street corner, leaned up against the barn door, walked along the path with the farmer as he was busy with his chores, rode the truck to market, or sat in his unused front room in order to help a parishioner.

Once in my early ministry the father of a young man passed away suddenly leaving the burden and responsibility on the shoulders of the seventeen year old lad. The young man began to shirk his duties; he started to drink in excess; he stayed up all hours and was a constant source of irritation to his mother. Upon my suggestion we rode to market one morning with a load of flax straw. Upon arriving at the market we found that we would have to unload the straw without the help of men whose duties took them elsewhere. I found a pitchfork and proceeded to help unload the straw. From that time on I had no difficulty in reaching my young friend. He became interested in his work, in his church, in his community, and in his mother and sister. This particular procedure for counselling, I am sure, is not "in the books."

The first obligation of the rural pastor is toward the membership of his congregation, but the members of the community that do not belong to a church also have problems, and they too seek someone in whom they may trust and confide. I believe that a rural pastor can exert a great influence throughout the community by being willing and ready to counsel all who come to him, regardless of church affiliation or preference. The members of the community look to the pastor as a leader in the community and as such will seek his advice and counsel.

—Rural Lutheran. —O. G. Salvesson.



"In Every Thing Give Thanks"

By K. Cameron Ward

1 Thessalonians 5:18

Praise God for every twinge of pain;
Praise God for loneliness and sorrow;
For buried griefs that rise again;
For haunting Past and dread Tomorrow.

Must we give thanks? Can it be true?
"This is God's will concerning you."

Thank God for all the little stings;
The angry scowl, the spiteful letter;

Thank God for all frustrated things—
The love resigned, the hopeless fetter.

To Thee for these all praise is due.
"This is God's will concerning you."

We know that we must patient be,
And bear the cross without repining,

But this is hard—too hard—and we
Shrink, sore afraid, from such refining.

O Christ, this thing we cannot do!
"This is God's will concerning you."

Dear Father, this is Thy command.
We will obey. 'Tis Thine appointing.

It is not ours to understand
This test supreme, this high anointing.

Hear, sons of God, this message new—
"This is God's will concerning you."

—S. S. Times

Bønnen er som sommerens dugg.
Sakte og usynlig senker somrens vil-
signelse sig ned over den bedende
sjel, og over alt hvad der er gjen-
stand for hans bøn, og frembringer
de største resultater."

Bethany Sunset Home

BAWLFI, ALBERTA

Mr. and Mrs. Louis Forre in memory of Mrs. P. L. Hilland\$1.00
Mr. and Mrs. A. Mosand in memory of Mrs. C. Pederson\$2.00
Rogness brothers in memory of Mrs. C. Pederson\$2.00
Mr. and Mrs. A. Zemlicka, in memory of Mrs. C. Pederson\$1.00
Mr. and Mrs. K. O. Eggen in memory of Mrs. C. Pederson\$2.00
Sister Marie Weiks in memory of Mrs. C. Pederson\$2.00
Mr. and Mrs. R. Thronson in memory of Grandma\$1.00
Mr. and Mrs. Holt in memory of Albin Nord\$1.00
Mr. and Mrs. M. Rassmussen in memory of Albin Nord\$1.00
Mr. and Mrs. E. Meadahl and family in memory of Albin Nord\$1.00
Oscar and Robert Afseth in memory of Albin Nord\$2.00
Mr. and Olaf Sonflaa in memory of Albin Nord\$.50
Manda Olsen and Mr. and Mrs. Oscar Olsen, Oliver, in memory of Grandma Pederson \$1.00

BAGLEY, SASK.

Mr. and Mrs. John Larson in memory of Lena Pederson\$1.00

BIRCH HILLS, SASK.

Lutheran Sunday school, Rev. J. B. Stolee, in memory of Mr. H. S. Hanson (building fund)\$10.00

CAMROSE, ALBERTA.

Neighbors and Friends of Mrs. P. L. Hilland\$7.50
In memory of Mrs. P. L. Hilland:

Alice Broughten\$1.00
Camrose Social Credit Group\$5.00
Mrs. Anton Larson, Dr. and Mrs. H. W. Byerstein and Lynne\$2.00

Mr. and Mrs. R. O. Link in memory of Mr. A. Christianson\$2.00

CALGARY, ALBERTA

From a Friend\$2.00

DAYSLAND, ALBERTA

Mr. and Mrs. Westly in memory of Mr. H. Paulgaard\$2.00

EDMONTON, ALBERTA

Mr. and Mrs. A. R. Gaerus in memory of Mrs. P. L. Hilland\$1.00

GLENDON, ALBERTA

In memory of Grandma Pederson
Melvin Pederson\$1.00

Mr. Harold Frostad (student pastor) \$2.00

HAY LAKES, ALBERTA

Mr. J. Holmberg in memory of Baby Lofgren\$1.00

FAIRY GLEN, SASK.

In memory of Mrs. Lena Pederson
Mrs. C. Orvil\$2.00

Carrot River Ladies' Aid\$5.00

LANGLEY, WASHINGTON, U.S.A.

Milton, Earl, Lloyd, Eva May, Smith in loving memory of Grandma Pederson\$4.00

NEW NORWAY, ALBERTA

Mr. and Mrs. S. Westwick in memory of Ailly Fankhoull\$2.00

PROVOST, ALBERTA

Mr. and Mrs. Henry Paulgaard in memory of H. L. Paulgaard\$5.00

RYLEY, ALBERTA

Mr. O. Kirklund in memory of Mrs. Barbara Finseth\$1.00

ST. WALBURG, SASK.

Lutheran Ladies' Aid (Building Fund) \$10.00

TOFIELD, ALBERTA

In memory of Mrs. Barbara Finseth
Mr. and Mrs. Hans Krogen\$1.00

Mrs. Alma Foshaug\$1.00

Bardo Ladies' Aid\$3.50

Neighbors and Friends\$24.00

Mrs. O. J. Anderson, Mr. and Mrs. Broughton and Alice\$2.00

VIKING, ALBERTA

In memory of Mrs. L. Knudson
Mr. and Mrs. Erick Johnson\$1.00

Rev. I. Saugen\$2.00

Mr. and Mrs. H. S. Pederson\$2.00

VANCOUVER, B.C.

Mr. and Mrs. Frank Holden in memory of Grandma Pederson\$2.00

WELDON, SASK.

Mr. B. J. Frostad (Building Fund)

GIFTS IN NATURA

Mr. and Mrs. Morris Leiren (Sunday eggs) ten dozen

CABRI, SASK.

Scandia Ladies' Aidone quilt

LOVE

1. The Marks of Love—1 John 2:10.
2. The Manifestations of Love—1 John 4:20-21.
3. The Measure of Love—1 John 3:16.
4. The Ministry of Love—1 John 3:17.
5. The Maturity of Love—1 John 2:5.

Let us endeavor so to live that when we come to die even the undertaker will be sorry.

—Mark Twain

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Første No. i October, 1946.

Som Dette Barn

17 s.etter trefoldighet—Matt. 18:1-7

Fra forklarelsens berg til Kapernaum gikk veien denne gang. Forskjellige tanker og overveielser fylte baade Jesu og disiplenes sind paa veien. Jesus tenkte paa sin kommende lidelse og død og forberedte sine egne paa dette. Men selv om de nok i øyeblikket ble bedrøvet over slik tale, vare det likevel som om de ikke hadde plass for slike tanker om lidelse. De var heller optatt av hvem som skulle innta den høyeste æresplass i himlenes rike. Hvilken motsetning: Jesus tenker paa sitt kors, disiplene paa hvem av dem skulle bli den største.

Det maatte være en lidelse for Jesus aa merke disse storhetstanker hos sine egne. Det æresyke, stolte sind som drømmer om sin egen ophøyelse, er ham inderlig imot. Han glemte seg selv for aa gjøre Guds vilje og tjene oss syndere. Han fornødret seg selv til en krybbe og et kors. Og i slik ydmyk selvfordømmelse viste han sin guddommelige storhet.

Jesu nytter derfor høvet til aa gi sine disipler en undervisning som de nok aldri glemte. Det var anskuelse undervisning. Han tar et lite barn og stiller det midt i mellom dem, for at de riktig skal innprente seg barnets bilde. Og saa følger teksten til bildet: "Uten at I omvender eder og blir som barn, kommer I ingenlunde inn i himlenes rike." Disiplene drømte om aa faa de første plasser i Guds rike naar det kom i sin herlighet. Jesus forteller dem at de ikke engang vil komme inn i det, hvis de ikke blir som barnet i sitt sinn og lar de hovmodige tanker fare. Det er igrunnen bare barnesinnet som finner porten aapen til Guds rike. Jesus elsker barnet og barnesinnet, det enkle, ydmyke, selv-forglemmende sinn. Mange voksne har mistet det. De er blitt overmodige i sine tanker og jager etter ære, makt og glimmer, og saa taper de seg selv under denne jakt. Jesus sier at veien til sann storhet er aa omvende seg aa faa barne-sinnet tilbake.

Av barnesinnet som din daap har kristnet,

Du har en spire i ditt indre visst. Hold den da hellig, før ditt liv er vissnet!

I verdens ørk den er din vidjekvist.

—Welhaven

Jesu kjærlighet til barnet og barnets sinn kommer tydelig fram i hans alvaarlige ord eller sitt eksempel fører barna bort fra Gud og bringer dem i fristelse og fall. Det var bedre for slike voksne at en kvernstein var hengt om deres hals og de var nedsenket i havets dyp.

Naar foreldre bringer sine barn til daapen, paatar de seg dermed den plikt at de vil søke aa gi dem en kristen opdragelse. Mange foreldre vil nok gjøre dette, men tenker ikke saa mye paa sitt ansvar som de burde. Likevel er det dem en hjertesak at deres barn maa bli hos Kristus og gaa paa godhetens, sannhetens og hellighetens vei. Gud skje lov at der ogsaa idag er foreldre som ville se paa det som en mindre sorg aa følge sitt barn til graven enn aa se det vandre paa en lettsindig og ond vei.

Men altfor ofte forsømmer foreldre den plikt de paatok seg ved aa la sine barn døpe. I hjemmet hersker det fullstendig likegyldighet for kristendommen. Det er uten Gud og uten bønn. Aldri ser barna far og mor lese Guds ord eller hører dem synge en sang eller salme. Og saa utdrar de den lære av foreldrenes liv, at det ene fornødne er aa ha det godt i verden og nyte livet i fulle drag. Blir de

Hviledagen

En møter ofte en sørgelig liten respekt for det hellige. Det kommer ikke minst fram naar det gjelder respekten for søndagen.

Søndagen er herrens dag or derfor en hellig dag. Det er fare for at store deler av vaart folk i den dagen her en blott og bar fridag uten kristent innhold. Det er i ethvert fall mange som synes aa ha glemt budet om aa holde hviledagen hellig.

De 10 bud har gyldighet til alle tider. Ustraffet krenker ingen dem.

Baade for enhver av oss enkeltvis og for et kristent samfunn gjelder ennaa det gamle budet om aa holde hviledagen hellig. Vi trenger aa minne hverandre om det.

Vaar lovgiving har søkt aa verne om søndagens helligholdelse. Helligdagslovgivningen er klar nok. I kirketiden er det ikke lov aa arrangere offentlige tilstelninger av noen art utover samlinger om Guds ord. Ingen offentlige forestillinger eller sportsstevner og liknende har lov aa begynne før kl. 13.

Det har vakt sorg og harme aa se de mange brudd paa disse bestemmelser som vi har væt vitne til i den seinere tid. Særlig ser det ut til at vaar idrettsungdom har satt seg ut **Kom i hug at du helligholder** over dem. Det har i avisene vært tillyst en lang rekke idrettskonkurranser i kirketiden.

Vi haaper at det i mange tilfeller beror paa uvitenhet om helligdags lovgivningen fra arrangørenes side og at de vil stoppe med det straks de blir gjort oppmerksom paa at dette er ulovlig.

Vi har med glede og takknemlighet merket oss at politiet paa eget initiativ gjennom radio og paa annen maate har gjort de ansvarlige oppmerksom paa helligdagslovgivningen. Politiet har ogsaa grepet inn og forhindret disse stevner i kirketiden. Men vi har ogsaa med dyp sorg lagt merke til at ledende idrettsfolk som maatte ha kjennskap til lovens bestemmelser, allikevel har arrangert stevner og siden forsvart sin handlemaate. Slike forhold er ikke vaar staute ungdom verdig.

En kristen menghet maa kreve respekt for helligdagsfreden og maa derfor si fra naar denne krenkes. Det maa bli kjent rundt om i landet hva vaar helligdagslovgivning her sier og vi maa staa samlet i det krav at disse bestemmelser respekteres.

Mister vi søndagen som en hellig dag, er vi paa sikker veg mot avkristning.

Søndagen maa bevares som en hellig dag i Norge!

— — — Fra ledende kirkelig hold har det vært arbeidet for aa faa idrettsstevnene avvirket paa lørdagen. Den tanke maa vi ikke slippe. Bør ikke igjen dette arbeid fremmes? Det

unge hjerter grepet av evangeliet om Guds kjærlighet i Jesus Kristus — i søndagsskolen eller ved konfirmasjonsforberedelsen, saa faar de ingen støtte og grobunn i hjemmet. Den verdslige aand som raar der øver tvertom en forførende innflytelse paa dem. Og det er da intet mindre enn et Guds under at barn som vokser op under slike forhold likevel bevarer sin kjærlighet til Kristus, noe som ikke sjelden hender.

Aa om vaar tids foreldre ville høre Jesu ord: Ve verden for forførelser! for forførelser maa komme; men ve det menneske som forførelsen kommer fra! Gud gi deg som er far og mor og leser dette, ydmykhet til aa gaa i deg selv, saa du kan vinne barnesinnet tilbake, og i sannhet bli skikket til aa lede dine barn paa livets vei.

—H. Arnold Strand

DET BESTE

En del mennesker lever for det som er godt, men ikke for det beste: Da blir det gode en fiende av det beste, idet vi da finner oss fornøyd med aa leve paa det lavere plan, uten aa søke det enda høyere. Det ligger intet varenende i ringe begavelse eller en beskjedne samfunnsstilling om vi gjør vaart beste. Den som i menneskers omdømme er ubetydelig, men som trofast fyller den plass Gud har gitt ham, er like høyt aktet i Guds øyne som den der eier større evner og derfor kan utføre større ting. Men naar den som er utrustet med store gaver, nøyger sig med det det som i og for sig er godt, men ikke naar opp til det han er i stand til, lever han et lite fruktbart liv. Hans "gode" er blitt en fiende av hans "beste".

Guds hensikt

Guds hesikt med vort liv paa jorden er at skape rene karakterer, edle og hellige personligheter, og utvikle gudsbilledet i os og gjøre os til gudsmennesker. Som hvert hugg kunstneren gjør med sin meisel, tilsikter at forme stenen efter det billede som staar for hans indre øie, saa er der heller ikke hos Gud noe tilfeldig i hans plan eller handlemaate med os.

Og der er adskillig hos os som maa meisles bort! Men — som Michel Angelo pleide at si: "Eftersom marmoret svinder, vokser billedet!"

Paa jakt efter feil

Kjære venner! Hvis vor Herres skapninger skulde dømmes efter den maalestok, maate vi jo vride halsen om paa duen, fordi den er for tam, og skyte stæren, fordi den spiser edderkopper, drepe koen, fordi den svinger med halen, og hugge hodet av den, naar den ikke gir melk. Hvis en mand vilde gi sin hund nogle slag, kan han let faa fat i en kjep, og enhver nar kan let faa noe at si imot den beste predikant.

—John Plovmand.

"Da min egen visdom og alle andre slap og, og jeg ikke visste noe sted i verden at henvende mig, da lærte jeg at bøie mine kne i Jesu navn."

forvsetter at lørdagen maa bli delvis fridag, med ennaa kortere arbeidstid enn naa.

I vaar oppjagede og nervøse tid er det dobbelt nødvendig at søndagen blir det Gud har tenkt hviledagen til. En rett bruk av helligdagen vil bety et sunt folk som kan sette noe inn i hverdagens virke. Vi trenger en virkelig hviledag, og vi trenger at den blir en hellig dag.

Derfor respekt for søndagen; Det er Herrens dag!

— — — Det tør vel hende at ogsaa vi kristne bør legge oss det tredje bud paa sinne mer alvorlig enn vi ofte vanligvis gjør i vaar tid. Det syndes blant oss mot dette bud. Vi bør sikkert alle prøve vaar feiring av søndagen for Guds ansikt.

I vaar barnelærdom lærte vi hvordan dagen skulle brukes rett, og vi gjør vel i aa legge oss de ord paa hjerte of følge de gamle stier.

I Forklaringen til 3. bud sto det bl. a.:

"Søndagen er den dag i uka da de kristne samles til gudstjeneste. Vi samles der for i fellesskap aa tilbe Gud, høre hans ord og bruke hans sakramenter. Deved kommer vi i et inderligere samfunn med Gud og med hverandre og faar kraft til aa gjøre ukens gjerning for Gud. Derfor skal vi flittig søke Guds hus."

Vaart liv er ofte saa preget av utadvendthet og jag. Vi trenger helligdagens stillhet og indre konsentrasjon.

Og saa er det noe som heter eks-
mplements makt!

H. E. W.

Litt Sjelesorg

....**Spørsmål:** Jeg har hørt saa megen tale om Guds kall, men jeg vet ikke hvorledes jeg kan faa rede paa om Gud kaller mig. Hvis Gud ikke kaller mig, da er det vel ikke mulig for mig at bli omvendt til Gud? Jeg maa vel vente til jeg er overbevist om at Gud virkelig kaller mig til omvendelse? Jeg skulle like at faa litt forklaring over Guds kall.

* * *

Svar: Guds kall kommer til oss igjennem hans ord. Den første gang vi faar høre om at Gud kalte paa menneskene var da de hadde syndet og skjulte sig bak havens trær. Adam og Eva hørte Guds røst. De saa ikke noen. De bare hørte hans ord og de visste at det var Gud som kalte paa dem. Det var først et ord der skulle bringe dem til at forstaa, hvor de var. De maatte erkjenne at de skjulte sig for Gud. Dernest var der i de ord de hørte en paaminne om hvad de hadde gjort. De maatte erkjenne at de hadde brutt Guds bud. Dette var en alvorlig opplevelse for vore første foreldre. De laa der og skalv av angest over sin synd. Til dette kall hørte ogsaa et løfte om frelse fra synden: Kvinnens sed skal knuse slangens hode.

Det er noe lignende vi oplever ogsaa idag, naar Gud kaller. La oss nu tenke oss til at du som gjør dette spørsmål sitter i en kirke eller i en forsamling og hører Guds ord forkyndt. Eller la oss si, at du sitter i ditt hjem og leser Guds ord eller en betraktning over Guds ord.

Vi har Guds løfte om at der hvor hans navn ihukommes der er han tilstede.

Ja, hvorledes kan du nu være sikker paa at Gud kaller dig, naar du hører eller leser og betrakter Guds ord?

Den første erfaring er en overmaatte erkjenne hvor du er. Du er bevisning om synd og at du som Adam borte fra Gud og synden staar levende for dig. Du har forsøkt at skjule dig, men det har ikke vært mulig. Samvittigheten fordømmer. Du er helt ulykkelig i din stilling. Hvis du har hatt slike opplevelser, da er det et Guds kall. Imidlertid er det kun en del av Guds kall. Det er bare begynnelsen. De kan ogsaa være tunghørte og det gjør det enda vanskeligere. De sitter der kanskje aar efter aar og de har ikke hørt en eneste preken paa sitt eget språk. De prøver at følge med over radioen, men det er nesten utelukkende paa engelsk. Saa sitter de der med sine egne tanker og de blir baade trette og motløse.

Et lite norsk blad kan opmuntre dem og hvis de ikke kan lese det selv, da ville det være en stor tjeneste om noen i huset, der kan lese, ville sitte ned og la far og mor faa høre noe paa sitt eget epraak. Det vil være en av de sma tjenester der staar om, at det som de har gjort for en av mine minste, har de gjort for mig.

Har du en gammel far eller mor eller noen annen hjelpeløs i dit hjem, da forsøk at gi dem litt opmuntring paa en eller annen maate. Det er liten opmuntring om en sønn eller datter sier: Du kan like saa vel si op dette blad, ti du kan ikke lese det allikevel. Vi sympatiserer med de mange gamle som maa sitte ene og forlatt selv om de er iblandt sine nærmeste.

—S. J., NSAA

Jesu er sannheten. Han er sannheten om Guds frelsende kjærlighet og naade. Sannheten om vaar store synd og fortapelse. Men ogsaa sannheten om et fullført verk som det er frelse i for alle som tar imot.

—E. Rossland.

Question: Is baptism necessary for salvation?

Answer: Sometimes we wonder just what spirit prompts such a question. Do men want to argue with God? "For who hath known the mind of the Lord? or who hath been his counselor?" To a believer it is enough that God has connected salvation with baptism. In more than a dozen Bible verses baptism and salvation are so linked up that if one rejects baptism he deliberately disobeys God's word. We do not teach that the Lord cannot save one who is unbaptized. But we do teach that God has not promised salvation to such a one. Note the fact that from Acts 2:41 to the end of the epistles no unbaptized person is ever spoken of as a child of God or a member of the Christian church.

Question: Which of the following statements is correct: (1) We are "born to God" in baptism and "born again" in adult conversion; (2) We are "born again" in baptism and "raised from the dead" in adult conversion? Is this merely a matter of words or is it of practical importance that one or the other term is used in connection with adult conversion?

Answer: The phrase "born to God" does not occur in the Bible (R.V.) When it speaks of children being born it uses the expression "born to" (Gen. 46:22, 27) or "born unto" (Gen. 46:20; Job 1:2). One who experiences the new birth is spoken of as being "born . . . of God" (John 1:13) or "born of the Spirit" (John 3:6). Naturally those born of God are also born anew to serve Him. The person living in unbelief, a "natural man" (1 Cor. 2:14) cannot please God by any service that he may render (Rom. 8:8; Heb. 11:6).

The phrase "born again" in the Authorized Version is rendered "born anew" (margin "from above") in the Revised Version. One who is "born anew" becomes a new creature (2 Cor. 5:17) in Christ Jesus as a result of his "second birth."

It is correct to speak of one as being "born again" in adult conversion if that person has not been regenerated in baptism. To such a person his baptism and his conversion become one continued experience (practically speaking, not dogmatically) of the new birth. We who believe in regeneration in infant baptism should speak of that which takes place at the time of his conversion as the act of raising him from the dead (Luke 15:24; Eph. 5:14; Col. 3:1).

It is true that we often hear Lutherans speak of one living apart from Christ as one "not born again." Dogmatically this may not be true, for if he was baptized as an infant we believe that he then was born again. But through a life in sin he has lost fellowship with Christ and is therefore dead in trespasses and sins (Eph. 2:1) and should be spoken of as one who needs to be "raised from the dead." The phrase "not born again" (as per above) has come to us from those who deny regeneration taking place in baptism and has become common to many a Christian's spiritual vocabulary.

These things are not just a "matter of words." They are of real practical importance. For to speak of an adult Lutheran as "not being born again" is really a denial of regeneration in infant baptism. It also makes it confusing for that person when it comes to knowing what he shall do in order to come back into fellowship with Christ. He certainly does not need to be rebaptized. But he does need to confess his sins to God, to receive Christ anew into his heart (John 5:12) in order that he might now know that he has eternal life (1 John 5:13). When this has been done, he will need to be instructed how to "be kept", by forsaking sin, confessing Christ, using the means of grace and prayer, etc.

These questions have so recently been discussed in these columns that we shall not elaborate further.

—AWK.
—Bible Banner.

WOMEN'S MISSIONARY FEDERATION

Editor: Mrs. Josef B. Haave, Rose Valley, Saskatchewan.

General L.D.R. Convention, Minneapolis, June 14-15, 1946

Friday forenoon: 9:15 organ recital by Miss Berge. Rev. O. Anderson gave the message "The Saviour asks lovest thou Me?" basing his text on John 21:15. The convention theme, "Lovest Thou Me" is made personal to you and me. Jesus expects an answer and certainly deserves one. It isn't as though He doesn't know your heart's attitude toward Him but by putting the question to you, a crisis will be produced and thus make you confirm your love and make it stronger. Yes. I know that if I loved Him more, I would serve Him better. That is why I need to hear the Saviour ask, "Lovest thou Me?"

At 10 a.m., Miss Myrtle Larson, president, brought her message on the theme, "Are we able to confess, 'Yea, Lord, Thou knowest We Love Thee'." We give Thee more love than either our friends or our occupation. We want Thee to be first in our lives and our work. Works are the natural outcome of love, therefore, "Feed My Lambs," "Tend My Sheep," "Feed My Sheep." As my Father has sent me, even so send I you. Our love and belief in Jesus Christ must grow and be shared with others. Every Christian is needed somewhere in some kind of work in God's Kingdom.

Miss Arna Njaa, our executive secretary, put the question before us. Do we put Jesus first in our L.D.R.? Remember it is a soul-saving program. The proof of love for this organization comes in what we do for it in prayer, work, seeking to reach the unchurched and indifferent young women of our church.

Shorter messages were, "Love's Value—Proved by Love's Test—Investing Time as an Advisor," by Miss O. Thompson. In Lutheran Welfare, by Mr. H. Belgum. "Love's Working Arm," by Dr. O. Malmin. The session closed with a hymn and postlude.

Friday afternoon: The session began with a fifteen-minute organ recital by Miss Berge. Rev. A. Thompson brought a message, "Do You Love My Word." God's word is the truth, the light, the sword of the soldier, the guide of the believer, and that one instrument in the hands of the Holy Spirit to save, guide and keep. Hence, we can see to be without the Word is to be without contact with the very source of life itself, Christ. A wordless Christian is a powerless Christian, yes, even to the point of questioning whether such a one is a Christian. For remember the Lord Jesus Himself said, "Not everyone that saith unto Me, Lord, Lord, shall enter into the Kingdom of heaven, but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Musical items which proved to be inspirational as well as enjoyable were given throughout the convention. Miss E. Lokken, now our new general president, spoke on "Love's Value, Proved by Love's Test, In Friendship." In Jesus we find a friend who never fails. Sometimes earthly friendships wither and die. Jesus Christ, the same yesterday, today and forever. Yes, this Friend, our Savior, is eager to bless our earthly friendships too. He has created us and He knows our human needs. And so He guides us to friendships which deepen and enrich our life. My prayer then for each one of us is that our lives might be deepened and enriched by

Haave, Weldon; box work, Alice Hanson, Bagley; historian, Betty Lou Gurneart, Parkside.

May we as L.D.R. girls, in answer to Christ's personal query, "Lovest Thou Me" be given grace to answer, "Yea, Lord, Thou knowest that I love Thee" and prove that love by a willing service to Him during the coming year.

—May Dragseth.

the love of friends that our friendships might lead someone closer to Him who is our unchanging Friend.

Miss R. Millunchick spoke about Jewish Missions.

Saturday forenoon: Miss Berge opened the session with an organ recital. Rev. A. W. Dickhart brought the message "Do You Love My Work?" When it comes to the question of loving Christ, however, God pity us if we are engaged in His work and are not gripped with a great joy in the privilege of serving Christ. I think the most common reason why some people miss the joy of Christ's work is that they have thus far missed the joy of Christ's salvation. Somehow they are hesitating on the outside and have not dared as yet to accept fully the saving work and word of Jesus. We enjoy Christ's work because it is a saving work, heaven-sent, a Christ-authorized work and above all, it is eternal. So go forward, love Him, love His work, enjoy to the full His person and privileges. Miss Clara Jones challenged us with the topic, "Love's Value, Proved by Love's Test, For China." And "For South Africa" by Rev. P. Pederson.

Saturday afternoon: Miss Berge again opened with an organ recital. Rev. Oscar Hanson spoke on "Do You Love the Lost". When love grips there is action! When love grips a heart, there is nothing a person will not do. Do you love Jesus Christ? Has this love gripped your heart? If it has, something will happen. It must. Genuine love is not inactive, dormant, lifeless. It works. It drives. That was Paul's experience when out of a heart that pounded in enthusiasm for Christ and in burning passion for lost souls, he exclaimed, "For the Love of Christ controls (constrains, drives, impels) us because we are convinced that one had died for all: therefore, all have died." II Cor. 5:14. This love for Christ will become a force in our life when we know personally His love for us. One who really loves Jesus will be eager to tell others about Him. To know Jesus as Saviour is to love Him. You can't help it. To love Him is to serve Him. When love grips there is action. We must love the lost because Jesus commands it. We need to see the emptiness of a life without Christ. Then we will be moved to concern. We must see the reality that every soul without Christ is lost forever according to God's Word. May God give us some sleepless nights, some tears, some real heartaches for the unsaved around us and throughout the world. The real urgency of saving one lost soul worth more than all the wealth in the world has not gripped us. We must love the lost because the absolute tragedy of a lost soul in hell has gripped us.

Live Christ so radiantly and enthusiastically that the lost will be drawn to Him. To love sin and the world keeps the Christian from loving the lost. We must be separate—break with the world. Personal work is needed absolutely in our daily life. When love grips the heart, the pocket book will also open. How much do you love Jesus Christ? How much do you love one lost soul?

—Alice Stalwick, Prince Albert.

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